

RELIGIOUS INFORMER.

ENFIELD N. H. PUBLISHED MONTHLY BY EBENEZER CHASE.

TERMS OF THE INFORMER.—For one paper a year 60 cents. For five, 2 50 cents. For sixteen, \$7,20 cents. If paid in advance, 50 cents a year, for one paper. For five, two dollars. For sixteen, 6 dollars.

New subscribers must pay 50 cents in advance, or their names will not be inserted on the list. Money ensured by the publisher, if enclosed in the presence of the Post Master where said letter is mailed.

All letters must be directed to Ebenezer Chase, P. M. Enfield, N. H.

Vol. V. No. 2. FEBRUARY, 1824. Whole No. 50.

FOR THE INFORMER.

Copy of a letter from Elder Arthur Caverno, to the Editor, dated Strafford, N. H. December 22nd, 1823.

DEAR BROTHER,

Since I wrote to you last, concerning the late revival of religion in these regions, the work has been progressing until nearly forty, I trust, have become sharers of God's converting grace. We, as other brethren in times of reformation, have had some opposition from the "world, flesh, and the devil," but our outward opposition is small, when compared to what thousands have experienced. Many more appear to be under serious impressions, enquiring the way towards mount Zion.

A singular circumstance transpired yesterday in a meeting that I attended in this town which excited no small degree of publick attention.

At the close of singing the second Hymn on the commencement of the meeting, a middle aged man, one whose countenance bespoke the solemnities of eternity as well as the anguish of his own heart, asked the brethren to pray for him; at the same instant, bursting into a flood of tears, fell upon his knees, and begun to cry to the Lord to have mercy upon his soul. Prayers were offered to the Lord by the brethren on this man's behalf, and soon he appeared to find some degree of peace to his mind. As he rose upon his feet, turning himself round so as to face the congregation, he began to address the people to this amount:

"My friends, what a wretched man I have been. Yesterday, (Saturday,) as some of you know, I became much

intoxicated with ardent spirits, and not only yesterday, but other times also. After returning home" added he "and going to bed, on falling asleep, I dreamed that I died and went to hell, the view of which so alarmed me that I was roused from sleep.

I found that the effect of the liquor was subsided, and on reflection it appeared that I was doomed for that dreadful place. Starting from my bed and hastily putting on my clothes, I found that my pocket-book was gone." (The contents of which, as he said amounted to nearly all he possessed.) "I thought" said he "I would go in search of that. On my way to the place where I found my pocket book, I saw in a field which I was passing by, a large mass of flaming fire, which appeared like the horrible place that I discovered in my dream! while something whispered that soon I must have my portion there." Here he made a solemn pause, being so much affected that he scarcely could utter his thoughts. And you may well suppose that many of the congregation were in tears on hearing such a remarkable relation as this. Without describing the sensation or feelings produced at this alarming sight, he observed, "O! what bad examples have I set before my dear little children, I took recourse to intoxication, thinking by this to drown my troubles, but I find my efforts ineffectual, and I now feel resolved to break off my sins and serve the Lord."

Alas! what contradictory methods many men pursue to rid themselves of trouble—some by taking to intoxication, some by chanting at the sound of the viol, and hustling at the card table, some by ranging the world both by sea and land, and even some by putting an end to their existence.

How many ways and by how many means God calls the sons of men to repent of their sins and accept of offered mercy,—sometimes he calls by death, sometimes by dreams and visions of the night, sometimes by his heralds whom he has commissioned from on high to preach the everlasting gospel, and other means both by judgements and mercies; and indeed how hard will the task of the wicked be to wade through so many warnings and invitations, to go down to ruin at last. This man had formerly professed religion, but by disobedience and neglect of duty he got into darkness and brought sorrow and trouble upon himself; and took recourse to this wretched evil, as he confessed himself, to

rown his grief. But God, who sent his angel to alarm Ba-
 am of his danger, and he, who spoke from heaven to stop
 soul of Tarsus in his mad and wild career, undoubtedly
 alarmed this man, even in quite a similar way to save his
 soul from death, and let him know that there was a God
 that takes cognisance of the actions of men. Oh that men
 would consider that soon, unless they repent, they will meet
 an offended God that will judge with righteous judgment,
 and if their names are not written in the book of life, they
 will unavoidably have their part in the lake of fire that burn-
 eth with fire and brimstone, which is the second death.

Yours, &c.

ARTHUR CAVERNO.

FOR THE INFORMER.

Extract of a letter to the Editor, from Elder Samuel F. Whitten, dated Montville, Me. Jan. 2d, 1824.

DEAR BROTHER,

It is a good time in Montville, the Lord is gathering the precious inhabitants into the ark. A reformation begun the last of September or first of October, which has been spreading with life and power. Between twenty and thirty we charitably hope, have found *him* of whom Moses in the law and the prophets did write, Jesus of Nazareth. Eight have been baptized, and ten joined the church. The work continues to spread.

This from your brother,

SAMUEL F. WHITTEN.

FOR THE INFORMER.

Extract of a letter to the Editor, from Elder Josiah Farwell, dated Vassalborough, Me. Dec. 31st, 1823.

As the Informer is designed for the dissemination of Religious Intelligence, perhaps I shall not be in the path of duty to remain in silence. Again, it may serve as a medium of communication to my brethren, who may wish to know where I am. The Lord in great mercy has visited the inhabitants of this neighborhood with reformation; the work is very solemn, and the converts are praying ones. Although unbelief prevailed much in the forepart of the work, the converts now believe in God and rejoice. It pleased me to hear the answer of one under concern of

mind, who was much accustomed to singing, on being requested to sing at the close of a meeting, replied that she felt more like praying than singing. When I see people apparently in great distress for their souls, break out in singing, although they have not found comfort, it is not pleasing to me. I think they do not realize their situation, and expect their apparent reformation to soon disappear. The number who have entertained some hope exceeds 20. Seven have been baptized, others probably will soon.

In Sidney, opposite this place, the prospect is encouraging. A few have been brought to praise God. I have been confined this fall with a short run of the fever, but have recovered my health again, and at times have felt a great willingness to spend and be spent in the cause of God. I think I feel more and more weaned from the world, and anxious to make my calling and election sure.

JOSIAH FARWELL.

FOR THE INFORMER.

Extract of a letter from Elder Hermon Jenkins to the Editor, dated Jan. 2d, 1824.

BROTHER CHASE,

I have just returned from the town of Middlebury, a few miles west from my house, where God is pouring out his spirit in a wonderful manner. Those people were favored with a reformation a number of years ago; but had since fallen into a backslidden state.

About the middle of September last, I felt an impression to visit them, and on hearing my first sermon a number of the brethren appeared to awaken to a sense of their backslidden state and began to repent. I then visited from house to house and enquired after their welfare. At our next meeting several confessed their faults to one another, and there appeared to be a prospect of a general revival. Assisted by brethren, especially brother Elias Brown and Elder Daniel Bracket, we continued our meetings frequently, which we trust were owned of God.

About the first of December the young people appeared very solemn, and several brought to rejoice in the Lord. Meetings were attended almost every evening, and in the day time they visited from house to house to pray for and with those, who were in distress. The work is now spread

ing among all classes, and in every direction. The attention of the people is so great, that no house can be obtained large enough to contain the people on the Sabbath, consequently we meet in two places.

January 1st, we enjoyed the most solemn meeting I ever witnessed. I spake from Luke xiii. 6—10. and the Lord attended the word with power. I counted 70 who manifested a determination to try to live anew this year.

The subjects of the reformation are people from ten years old to seventy. Some whole families rejoice together, and the work is still progressing.

I am yours in the Gospel,

HERMON JENKINS.

FOR THE INFORMER.

Copy of a letter to the Editor, from Br. David Marks, dated Brookfield, Jan. 8th, 1824.

BROTHER CHASE,

Through the tender mercy of God, I am well, and endeavoring by the assisting grace of God to sound the gospel trumpet. I have lately come from the west; where, in some places, the state of religion is good. In Middlebury there has been a good attention to the things of religion, Elder H. Jenkins' labors have been blessed in that place the fall past. I had the privilege of holding several meetings in that place, which were blessed to the awakening of some, who have since given evidence of conversion. Since I wrote to you, the Lord has favored Zion in Manchester. The seasons we have enjoyed in that place have been glorious. Six have professed hope in Christ, and still adorn their profession, by a godly walk. The converts in Groveland and Geneseo, generally remain steadfast in the truth.

Within four weeks past, I have preached in the counties of Genessee, Monroe, Livingston, Ontario, Yates, Seneca, Madison, and Otsego; in all of which good attention has been given to the word; yet the state of religion in those places is rather low. Therefore we, who profess the name of Christ, ought to be more fervently engaged, in prayer, for the prosperity of Zion. I think I do wish to believe in, live in, and practice holiness; for it is that, without which, none shall see the Lord.

A servant to men for Jesus' sake,

DAVID MARKS, JR.

BROTHER CHASE,

I send you the following, which if you think proper, you may give place in the Informer. D. M.

But the word preached did not profit them, not being mixed with faith in them that heard it.—Heb. iv. 2.

For many months past, my mind has been greatly exercised with regard to the low state of Zion in many places. The prophet said, "The ways of Zion do mourn, because none come to the solemn feasts." But now Zion appears to mourn, not because few come to her assemblies, but because so many of her professed children, who do come, have so little of the exercise of pure religion in the heart, that their wandering minds are roving on those objects, which are of a fading nature; and instead of their souls being engaged in fervent prayer to God, their attention is taken up with the vanities of this world. Scripture saith, "The fool's eyes are in the ends of the earth." But it is a lamentable truth, that too many, who profess christianity, when they come to the place appointed for the worship of God, instead of looking by faith to him for a blessing, their eyes and attention are, perhaps, on the apparel of their neighbors and acquaintance; and their time, which ought to be spent in serious devotion and solemn meditation, is too frequently employed in playing with children, gazing on dress, whispering &c. They, who thus spend their precious moments, frequently become tired of the meeting, and wish to have it come to a close. And while they sit with impatience, they often get drowsy; and lest their stupidity should be discovered, they leave the house; and so disturb the hearing and meditation of those, who are engaged in better servitude than themselves.

When people in the time of public worship, have their minds engaged about frivolities, and pay scarcely any attention to the preached word, the speaker, who is not ignorant of their stupidity, is greatly embarrassed by their inattention; while it appears to him that even the walls pay as much attention as many of his hearers. He is hardly willing to break off from his subject, and give them a public reproof, lest he should wound their feelings, and gain their ill will. Therefore he often bears it as a burden, while he sits

and groans in spirit. Professors of religion, who are so cold in religious duty, go to meeting, and return as they went, like the gate or door on its hinges; but gets no gain. Tho' they may often express a desire to see a reformation among their neighbors, yet they seem to be but little engaged for one in their own hearts. It is true, they may live moral lives, and constantly keep up the outward forms of religion; and be esteemed as good church members; but notwithstanding this, they may be destitute of that *light and love*, which dwelt in their hearts in the *day of their espousal*. The Lord said unto the church of Ephesus, "I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars; And hast born, and hast patience, and for my name's sake hast labored, and hast not fainted." *Nevertheless*, I have somewhat against thee, because thou hast *left thy first love*. Remember, therefore, from whence thou hast *fallen, and repent, and do thy first works*; or else I will come unto thee quickly, and will remove thy candle-stick out of his place except thou repent." If *luke-warm* professors of religion, would compare their present enjoyment and feelings with those, which they had when they first espoused the cause of religion, they might find a greater difference than they are aware of. Let them remember the happy seasons they enjoyed in secret prayer, when in the closet, the secret chamber, or the silent grove. With what beauty did the candle of the Lord shine upon them? while even the hills and mountains seemed to break forth into singing before them; and the trees clapped their hands for joy. How willing they were then to take up their cross daily, and follow Christ, and confess his name before men! Let them think of the present state of their minds; How few are the happy seasons they enjoy! How indifferent they feel as to religious duty! How little of their conversation with their neighbors and friends is on the subject of religion! Perhaps days and even weeks pass away, and they are not so much as once beheld on their knees in secret, supplicating the throne of grace. To such cold professors the gospel does not sound half as sweet as it once did; because their taste is embittered by the love of the world.

O my Brethren! Let us not be half-hearted christians. There is a growth in religion. And it is our privilege to live, that we may grow in grace and the knowledge of the truth. The wise man said, "The path-way of the righteous, is as a shining light, which shineth more and more unto the perfect day. If we walk in this path we shall not walk in darkness; but shall have the light of life. There is a great blessing in obedience: and if we walk in the counsel of God, keep his commandments, and obey his mandates we shall enjoy peace like a river; even that peace, which the world cannot give or take away. We shall be blessed when we lie down, and when we arise; at home and abroad; in sickness and health; in poverty and wealth. Yes, and when we are called to pass the dark valley and shadow of death, to the house appointed for all living, we shall be blessed with a Friend that sticketh closer than a brother; our flesh shall rest in hope; and when Gabriel's shrill trumpet shall sound to earth's remotest bounds; and awake the sleeping millions from their cold graves, we shall be blessed with *wedding garments and crowns of Glory*, which shall never fade away.

D**** M****

Plainfield, Otsego Co. N. Y. Jan. 5th, 1824.

THE AMERICAN CAPTAIN,

AND

PIOUS SCOTCHMAN.

After one of the Bethel meetings in Liverpool, a gentleman present entered into conversation with the captain of a vessel, which plies regularly between Liverpool and one of the ports of the United States. In the course of the conversation the captain related the following account of his providential escape from ship wreck. We copy it from the Notices of the Proceedings of the Liverpool Seaman's Friend Society, forwarded to us by the Meteor.

N. Y. Observer.

"The captain was bound on a voyage from America to England. A few days previous to his reaching his destined haven, he fell in with a severe and destructive storm, and although death and destruction stood before him yet he felt unmoved, and fearlessly dared the worst, for his heart was hard as the rocks he was approaching. The vessel after receiving considerable damage, was driven upon a reef of rocks on the northern coast of Scotland; himself and most of his crew reached the shore in a boat: he saved his papers and some clothes: it was in the afternoon of the day, the coast was very rocky and desolate, and he had to walk a considerable distance before he came to a dwelling: this was a large farm house; he entered, and related his misfortune and situation: the kind host and his wife made every arrangement for his accommodation, until he could find a more permanent abode."

from his agent or consignee. Notwithstanding he was much exhausted with fatigue and anxiety, he was induced, by the kind attention of these friends and their intelligent conversation, to sit and converse the evening away; after a plain but welcome repast, preparations were made for all hands to retire to rest, when on a signal given, the domestics entered the room: the worthy farmer, turning to him, said, "Captain, I invariably make it my custom, before retiring to sleep, to call my domestics and family around, read to them a chapter from the Old or New Testament, and bow our knees in prayer to God; you, in the providence of God, being our inmate, will I hope feel no objection to unite with us, particularly now, as you must feel grateful to Him who has preserved your life in the storm." "As a matter of courtesy," said the Captain, "I answered that I would wait during the religious duties he engaged in, but I candidly confessed that I never troubled my head about these matters: He looked at me when saying this, and sighed: something within me felt that sigh: the good man read from the scriptures, and on closing the book the whole establishment bowed down on their knees, observing all upon their knees but myself, I had some conflict within me, whether I should kneel or keep my seat; however I followed the example before me, and knelt down. The farmer began in the most solemn and fervent manner, to return thanks to the God of providence for the blessings of the past day; he then implored the pardon of all their sins, &c.: this I considered very well: he did not stop here: after particularizing his family, he, in the most affectionate language and manner, offered his supplications for the poor mariner, who had sought shelter under his roof. Having, from previous conversation discovered I was a poor dark and ignorant sinner, he spread my case before the throne of God, and appeared to know the secrets of my heart better than I knew them myself; in short, he prayed most heartily and sincerely for my poor soul's salvation, and most feelingly thanked God for my preservation from the effects of the storm.—When we arose from our knees I looked at the man with astonishment, wondering what could induce him to pray so fervently for a stranger, or by what means he became acquainted with my sinful habits of life. I retired to the neat little room they had fitted up for me, to give some vent to the crowd of thought which harrassed my spirits. I walked *fore* and *aft*: the consideration of the farmer praying with so much *fervency* for me and thanking God for my rescue from death during the storm, forcibly affected my mind; I began to see that sin was of more consequence, awfully so, than I before was sensible of, particularly the sin of ingratitude. While ruminating upon these matters, I observed a book lying upon the small dressing table: my spirit being greatly agitated, I opened the book, with a view of reading to compose myself for sleep,—it was a Bible; on reading, I came to these words from Jeremiah; "It is of the Lord's mercies that we are not consumed, because his compassions fail not."—These words were the *singular expression* the farmer used in his prayer, which more than any other struck me with my ingratitude. I read on, and forgot the feature of my body until my light expired: I then threw myself on the bed, and for the first time in my life heaved a penitential sigh. The Lord was pleased by his Spirit to show me I was a great sinner; I sought for mercy, and the Lord heard my supplications.—I continued a few days with this affectionate family, and when I left my hospitable and christian host, I could

bear testimony to the truth of the promises of God in Christ Jesus, having his spirit, whereby we cry Abba, Father. "For God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sin, hath quickened us together with Christ." "By grace we are saved." "

[VERILY, "*The faithful FERVENT prayer of a righteous man availeth much.*"]

MEEKNESS AND PASSION. (Continued from Page 13.)

Away she flew, but Betty could not be found, "dear me," said Eliza, "how unlucky!" and in an instant ran to the Laundry, expecting to find her there; but Betty was otherwise engaged. She had so often witnessed Eliza's bad temper that she determined, if another instance of the kind should occur, she would instantly give her mistress warning. She, therefore, embraced the opportunity of Mrs. Beaufort's being alone in her bed-room, and modestly told her, that she was under the painful necessity of quitting her service.

Mrs. Beaufort.—How so Betty? are you tired of us then?

Betty.—No ma'am; not tired of you, or my master, or Master Thomas, but I cannot bear Miss Eliza's temper any longer. She has often made me very unhappy; and this morning I happened to put her music book aside when I dusted the room, and she has scolded me and been in such a rage with me, and called me such names, that I really cannot bear it any longer; and the last time she did so, I told her, that whenever she was in a passion with me again, I would stay no longer; and, therefore, ma'am, I am obliged to leave you, for my words sake."

Mrs. Beaufort.—Well Betty, I am sorry for the occasion and sorry, too, to part with you, for you have been a very good girl.—(*sighs.*)

Betty.—And, I am sure, you have been an excellent mistress to me, and I shall be happy to serve you and master by night and by day.

As soon as Mrs. Beaufort was alone, she vented her grief in a flood of tears.

Eliza met Betty on the stairs, and, in a lively manner, said, "Betty, Betty, do come here, only a minute."

Betty.—No, miss, I cannot stay just now.

Eliza.—Do Betty, pray do. I have a nice blue ribbon to give you, that will just suit your cap.

Betty.—No, thank you, Miss Eliza, I cannot take any blue ribbon, you have done this so often, that I will not be served so any more.

Eliza.—Now pray do, Betty, I promise you that I never will be in a passion again—I will beg your pardon—I will do any thing.

Betty.—It's all in vain, Miss Eliza; see how your passion degrades you, even to offer to beg your mamma's servant to forgive you. Oh! Miss Eliza, how sorry I am that you should act thus. Look at your brother, see what a mild, sweet tempered young gentleman he is. I wish you were like him.

Eliza.—I wish so too Betty; but ———, well and will you not be friends with me.

Betty.—Yes, miss, I am not in enmity against you; but I will not be bribed to wink at your faults.

Eliza retired to her room, and, amidst a torrent of tears, lamented

her folly and resolved that whatever might occur, she would never again be excited to passion. Alas! she was ignorant that nothing but Divine Grace can new model the carnal mind and eradicate deeply rooted-sins. Confidence in her own strength to resist temptation, and ignorance of her constant proneness to evil, made her high minded, incautious, and careless. She pondered not the path of her feet nor looked well to her goings, because she suspected no danger.

Her mamma suddenly made her appearance, and, in accents soft and soothing, mildly expostulated with her on the evils of her besetting sin. "Hear me, dear Eliza," said she, "listen to a parent's voice, and let the circumstance of this day be a further evidence to the importance of meekness; the instant you feel an evil temper rising in your mind, retire from the scene—a short pause will res ore you to reason, and the sad effect of your wrath will be prevented." Eliza sobbed aloud and expressed her sincere contrition for her conduct. "Look up to God, my dear girl," added her mother, "pray that he would subdue this obstinate temper; REMEMBER JESUS CHRIST, who when he was reviled, reviled not again, when he was persecuted he threatened not; but *in all things*, submitted himself." She then put a book into her hand on "The Government of the temper," and retiring to her room, intreated God to soften her daughter's disposition.

There is a wide difference between *conviction* and *conversion*, since the former may exist without the latter. Eliza Beaufort was fully and deeply convinced that passion was a crime and repented of her fault; but her conversion to mildness and gentleness was to be proved by her *subsequent* conduct. It is but justice to add, that she continued for some time to manifest that kind of caution which afforded much pleasure to the family. In a short time, Betty left her situation, followed by the regrets of her master and mistress. She had been an industrious, faithful servant, nor was her integrity unrewarded.

Young Beaufort continued to exhibit constant proofs of the mildness and generosity of his disposition. He never gave offence, but studied invariably to please and profit all. Yet, even *he* had his enemies, and the tongue of envy and slander could not be altogether silent, for

"With fame, in just proportion envy grows,
"The man that makes a *character*, makes foes."

The amiable youth found this. Amongst his associates was Walter Glanville, whose father was a rich baronet, and resided in the neighborhood. By his attention and apparent kindness he endeavored to gain the confidence of Beaufort, and for some months they were almost inseparable. Glanville had paid his addresses to the daughter of Lord Stockton, and young Beaufort, who frequently accompanied him to Stockton Hall, became gradually the admiration of the family and the theme of their conversation.

From this moment, Glanville marked his friend with a jealous eye, and, by various insinuations, endeavored to lessen his reputation; he soon manifested a coolness towards him, but could not prevent his visit at Stockton Hall. The noble owner of the mansion was a man of discernment, and soon perceived the superiority of Beaufort, whom he earnestly pressed to visit him frequently.

But what could Glanville do? Fain would he close all correspondence

with Beaufort, and having summoned all his inventive powers to lessen Beaufort's reputation he at length despatched the following letter:—

"SIR,

"The base manner in which you have conducted yourself in seeking to deprive me of the object of my affections, compels me to renounce all further correspondence with you; and as I consider myself grossly injured, I demand from you, that *satisfaction* which is due to a gentleman.

"I am, Sir, your humble servant,

"To Thomas Beaufort, Esq."

WALTER GLANVILLE."

Young Beaufort read the note with astonishment and grief. The principles of religion which he had imbibed, had inspired him with a hatred of "mutual assassination," known, in the "*polite world*," by the term "*an affair of honour*." He shuddered at the idea, and, like a dutiful son, resolved to consult his honoured father and acquaint him with all the circumstances connected with the letter. Not that he was at all in doubt that the conduct he ought to pursue was to endeavour to convince Glanville of his error and correct his false notions of honor.

From his father, Beaufort experienced tenderness and council. "You may perceive my dear Thomas," said he, "that your disposition is totally different from that of young Glanville, and that you cannot continue your acquaintance as *friends*, for according to Aristotle, "*Friendship is one mind in two bodies*." And how can you, my son, receive to your bosom him, who seeks your life under a false pretence. You have often heard my sentiments on the subject of *duelling*, as an offence against all laws human and divine. The man who challenges is, generally speaking, in subjection to others, a bravo, destitute of God, regardless of death, judgment, heaven and hell. No principle can justify it, no argument support it, no custom plead its apology. Such a custom, contrary to law and reason, should be despised by the inhabitants of a country professing to be influenced by Christian principles, as totally opposite to the genius and spirit of the blessed Gospel. Reply to the letter in the temper of Him who was meek and lowly in heart, and if you cannot convince Glanville of his error, at the least, state your reasons for rejecting his proposal.

Beaufort attended promptly to his parent's injunctions and sent the following reply:—

"My dear Glanville,

"Your letter excited in my bosom the deepest sensations of sorrow. I can assure you that your conjectures are totally unfounded, and that I have never, in *one single instance*, acted other than your friend. Consent to meet you for the purpose of murder! How could I do such great wickedness and sin against God? whose awful command is, "*Thou shalt do no murder*," and *duelling* is murder of the worst kind; for, whatever be the nature of the dispute, the parties enter the field for the express purpose of the foul act of *murdering* each other! The different cases that have occurred, present full proofs of the infamy of the practice. A quarrel respecting a favourite dog, or some abandoned female at a Theatre, has been the occasion of the loss of many a valuable member from society. We are told that *duelling* is necessary to preserve the rights of honour; and what is *honour*, but

goodness and rectitude? Can the rights of honour be maintained by trampling on the laws of God and of our country?

*Vir bonus est quist?

Qui consulta patrum, qui leges juraque servat.

So speaks Horace, who, although a *Heathen*, knew how to appreciate an *honourable* man. Shall we, who call ourselves Christians—shall we, the candidates for eternity—shall we, guilty and ruined sinners—shall we dare to rush into the presence of God with revenge and malice in our hearts? Oh, no; perish *such* honour as oppose God—rebels against the constitution of our country—lends its assistance to increase the sum of human misery, by adding to the number of weeping widows and distressed orphans!

I shall be ready at any time to afford you a full explanation of every part of my conduct, upon the condition that our parents be present; they are our guardians, and the best *seconds* we can select. My resolution is inflexible to reject every other proposition and to risk the consequences. Let me intreat you, dear Glanville, to banish from your mind every unkind thought respecting

"Your very affectionate friend,

"To Walter Glanville, Esq.

THOMAS BEAUFORT."

Glanville read the note with evident marks of disappointment and chagrin. He knew that his challenge would not be accepted—he knew, also, that his *chargé* was groundless—he knew that the Stockton family would make their inquiries concerning Beaufort; and as to meeting him in the presence of their parents, that was wholly out of the question. Disappointed and mortified he knew not how to act, nor what course to pursue; he read the letter a second, third and fourth time—paced the room with rapid steps—sat down in the chair—rose up hastily, and striking his forehead with vehemence, exclaimed, "*Behold the effects of my cursed temper.*"

The next time that young Glanville visited Stockton Hall, he had the mortification to hear many expressions of regret that Beaufort had not accompanied him. "How happy you ought to think yourself," said his Lordship, "that you can call so valuable a youth your friend! I hear his praises resounded in every quarter, as dutiful to his parents, kind to the poor, and attentive to the important duties of religion. In my occasional visits amongst my tenants, I often trace him on the leaf of a Bible presented to a child or to one of the laborers. These are some of the most profitable visits I make, and I perceive already their beneficial effects in the cottage, as well as in the farm house. My usual practice is, to carry a few Bibles and Testaments in the carriage, and wherever I find a favourable opportunity, I read part of the holy word of God; but in these delightful labours I have been frequently preceeded by the pious assiduity of Beaufort. A little girl put her hand upon my knee yesterday, and looking up with sweet simplicity into my face, said, 'Do you love Mr. Beaufort? I love him—he teaches me catechism; you never do.' 'Oh me; and he give me little book to read.' 'And can you say any of it?' 'Of catechism, my dear? 'Yes; ten questions;

*Who is a good man? He who keeps the decrees of the Senators, he who observes the laws and ordinances.

shall I say them to you?" "Do, my lovely child."—Ah, Glanville! there is a luxury in doing good. I hope you accompany your friend Beaufort in some of these works of usefulness. Be assured that this is an admirable mode of attaching our tenants to our interest. Let us endeavour to make them happy, and we shall experience happiness in return."

Glanville was silent, and excused himself from speaking much, on account of a pain in his *head*; but in reality his *heart* was pained. Beaufort's letter recurred perpetually to his thoughts, and he knew not what conduct to pursue. Lord Stockton proceeded: "I regret, my dear Glanville, that you are indisposed. It was my intention to converse with you on the subject of the employment of time, and to enlist you in the service of benevolence."

In returning from Stockton, his mind was a prey to the fury of conflicting passions. He had never exhibited himself from home in his true colors; and it is *at home* that our real character is best known. There he was haughty to the servants, pert and even insolent to his parents, and quarrelsome to his sisters! The Baronet, aware of his temper, had prudently made such an arrangement of his property in case of his own death, as that the rest of the children might not be dependent on the pride and caprice of his son.

(To be continued.)

HUMILITY.

One of the fathers once said, If I were asked what is the first grace of the Christian, I would say, Humility. If I were asked, what is the second, I would say Humility. If I were asked what is the third, I would say Humility forever.

HOW TO BE HUMBLE.

Meditate much on the example of Christ who humbled himself even to the cross. Endeavour to gain deep impressions of your guilt, and of the punishment which your sins have merited. Dwell upon the precious promises of God to the humble and contrite, and remember that one employment of the redeemed in glory is to cast their crowns at the Saviour's feet.

Brother David Marks, Jr. has made the following appointments to preach which he will endeavor to attend precisely at the times appointed.

NEW YORK.

Feb. 20. 10 o'clock A. M.—Florida.
 21. 10 " Skeneectady.
 21. C. Troy.
 22. 9 A. M. Brunswick.
 2 P. M. Pittstown.
 C. Hoosuc.
 23. 9 A. M. Do.

VERMONT

23. 2 P. M. Bennington.
 24. 9 A. M. Wilmington.
 24. C. Molby.
 25. 11 A. M. West-River.

NEW-HAMPSHIRE.

25. C. Westmoreland.
 26. 9 A. M. Chesterfield.
 2 P. M. Keene.
 C. Stoddard.
 27. 2 P. M. Bradford.
 C. Do.
 28. 9 A. M. Sutton South
 Meeting house.
 28. 2 P. M. Do. North. Do.
 28. C. Wilmot.
 28. 2 P. M. Enfield.
 C. Grafton.
 March 1. 10 A. M. Danbury.
 C. Andover.
 2. P. M. Springfield.

C. stands for candlelighting in the evening.